

English
Edition

BEAUTIFUL NAMES OF ALLAH TA'ALA

Book One

أَسْمَاءُ اللَّهِ الْحُسْنَى

Covering the first 33 Names of Allah Ta'ala
as an introduction to the topic

A summary of the book by Moulana Moosa Kajee

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Email: info@alhidayah.co.za

www.alhidayah.co.za

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Introduction

One means of recognising our Creator, Allah Ta'ala is through His beautiful names. From these names we learn the beautiful qualities of Allah Ta'ala. The more one learns about Allah Ta'ala, the more his love for Allah Ta'ala will increase.

This book covers the first 33 names of Allah Ta'ala in an attempt to introduce the topic in an easy-to-read manner. It is positioned to be a gateway to further exploration of the topic and was originally conceived as a working text for the translations into Afrikaans and Xhosa.

This publication is a summary of the book by Moulana Moosa Kajee who in turn consulted books on this topic by Imam Ghazali, Imam Qurtubi, Moulana Asghar Ali Roohi and Moulana Muhammad Haneef Abdul Majeed.

There is no limit to recognising Allah Ta'ala and this book is a mere starting point in this quest.

Muhammad Badsha

Imam | Masjid Mansoor, Port Elizabeth, South Africa

1. Ar-Rahmaan, 2. Ar-Raheem

The most merciful

Both these names are derived from the word *rahmah* (mercy).

Abdullah ibn Mubaarak rahimahullah states, “Ar-Rahmaan is that Being who gives when asked, and Ar-Raheem is that Being who, when not asked, becomes angry.”

A mother does not like her children to run to others for their needs. In a like manner, Allah Ta'ala cannot bear to see His creation running around restlessly to the creation, stretching his hands before them for his needs.

The Prophet sallallahu alaihi wa sallam said, “The one who does not place his needs before Allah Ta'ala, He becomes angry with him.” (*Tirmidhi*)

Ar-Rahmaan refers to that Being whose mercy is extensive. This means that the benefit of this mercy reaches one and all.

Ar-Raheem refers to that Being whose mercy is intensive. This means that it is complete and perfect.

In this world, Allah Ta'ala's mercy is poured onto every person, whether believer or disbeliever, in the form of all worldly bounties. In the hereafter, the disbelievers will be deprived of mercy, and the believers will receive every type of mercy to the fullest extent.

3. Al-Malik

The true king

Al-Malik is that Being who is completely independent in His Being and Qualities from all things in existence, and all things in existence are dependent on Him. In fact, nothing is independent of Him whether in regard to its being, qualities or existence. The presence of everything in existence is directly or indirectly from Him. The existence and qualities of all besides Him is controlled and possessed by Him. He is independent of everything. In short, only He is the true king.

If the creation becomes the owner of anything, then it is only temporary. Before this, they did not have ownership, nor will it last very long. At any time this ownership will come to an end. Creation only becomes the owner for few things whereas Allah Ta'ala's ownership is over everything. This is the difference between this quality of ownership in the Creator, Allah Ta'ala and in the created.

4. Al-Quddoos

The being pure of every fault

This name is derived from the root word *quds* which means purity.

Ibnul Arabi writes, “Allah Ta'ala being characterized with this quality demands the following:

1. Pure from having any partners.
2. Pure from having any equals.
3. Pure from having any opposite.
4. Pure from having children.
5. Pure from what we imagine Him to be.
6. Pure from being confined to space or time.
7. Pure from being seen completely by the eyes.
8. Pure from being in need of the creation.
9. He purifies the rest of creation.”

Ibn Katheer rahimahullah states, “Al-Quddoos is that Being free from weakness and characterized with qualities of perfection.”

This Being is free from every form of partners. He is pure from all those things which people ascribe to His Being and qualities. No matter how noble and lofty any of the creations are, they can never partner Him in any way whatsoever. He is far above all faults, weaknesses, and limitations. There is no possibility that any weakness or fault can ever occur in His Being in the future.

5. Al-Salaam

The epitome of peace

Salaam is derived from the word *salaamat* which means pure or safe.

Two meanings have been narrated,

1. Ibn-Katheer rahimahullah states, “Al-Salaam is that Being who is pure from all faults and deficiencies due to His being perfect in His Being, His qualities, and His actions.”

2. “He is that Being from whom protection and safety is desired.”

Sufyaan ibn Uyainah rahimahullah said, “At three points man is most terrified:

1. the day he is born, since he emerges from a secure place (i.e. the womb),

2. the day he passes away, since he sees beings (i.e. angels) whom he had never seen before,

3. the day he is resurrected, since he will find himself on the massive plains of Resurrection.

Allah Ta'ala gave Yahya alaihis salaam protection in these three places, and he deals in a similar manner with His believing slaves.

Peace and safety are only granted by Al-Salaam, otherwise the means which we use to protect ourselves are of no use. If He removes His protection, then all our arrangements come to nothing.

6. Al-Mumin

The one who gives safety

Mumin comes from the word *amaan* one meaning of which is to grant safety.

Al-Mumin is that Being who grants safety to His servants from the difficulties of this world and the punishment of the hereafter. In this world of flux, the existence of peace and safety is visible due to the Being of Al-Mumin, otherwise it is impossible for peace and safety to reign for even a single moment.

The existence of safety and peace of our body is also dependant on Al-Mumin, otherwise our bodies can never remain secure and safe for even a second. This is due to the fact that our bodies are made up of such contrasting elements which are opposed to one another and cannot remain together in one residence. However, Al-Mumin has placed them in such a beautiful pattern that they all work perfectly as long as He wishes, otherwise they will be thrown into disorder.

7. Al-Muhaimin

The one who protects

Al-Muhaimin is the name of that Being who is characterized by three qualities:

- a. He possesses knowledge of all the conditions of everything,
- b. He has full power to grant benefits to those things,
- c. He is continuously able to grant those benefits.

None but Allah Ta'ala can encompass all these qualities perfectly.

The protector of all is He alone, who has no partner. He has prepared all the means for the protection of everything. The most delicate part of our body is the eye. But look how securely Allah Ta'ala has protected it! The brain, from where all the commands to the body emanates, is protected by two membranes which is covered by a firm skull, whose shapeless structure is such that it protects the brain during all movements.

Al-Muhaimin has created the means of protection for everything.

8. Al-Azeez

The one who has complete control

Al-Azeez can be derived from one of the following words:

a. *Azeez* refers to something matchless and unique. When something is scarce, the Arabs say it is *azeez*. So when the creation is referred to as *azeez* when they are scarce, then Allah is most worthy of being referred to as Al-Azeez, as there is nothing similar to Him.

b. *Azeez* means dominant and overpowering. Arabs refer to someone who overpowers his opponent as *azeez*. Allah Ta'ala can never be overpowered. He is more worthy of being referred to as Al-Azeez.

c. *Azeez* refers to a Being with great power. Al-Azeez is that Being for whom every type of greatness is found. He possesses strength as well as domination.

Imaam Qurtubi rahimahullah says, “Al-Azeez is that Being whose power, strength, domination and subjugation encompasses every single thing in such a way that nothing can make Him helpless, nor can anything defeat Him. Nothing lies out of the framework of His strength and power. None can escape from His grip, nor can anyone overpower Him.”

9. Al-Jabbaar

The exalted

1. Jabbaar is something so lofty which one cannot reach. Allah Ta'ala is that Being who is far above one's understanding and thoughts. All intelligentsia are deficient in understanding His reality.

2. Jabbaar refers to the person who mends something. Allah Ta'ala is that Being who corrects all matters and makes all difficulties easy. He chooses for the creation that in which there is goodness for them.

3. Al-Jabbaar is that Being who subjugates His creation to a command or prohibition according to His intention. Nothing occurs in His sovereignty contrary to His desire.

Al-Jabbaar is that Being who, if He wishes for something to occur in His Kingdom, it definitely does; and none can be an obstacle to His will. If He does not wish for something to occur, it can never take place.

10. Al-Mutakabbir

The greatest

Al-Mutakabbir is:

1. The Being who is far above any evil, wickedness, and oppression.
2. The Being who is far above and free from the qualities of creation. Nothing is similar to Him.
3. The Being who is full of greatness and exaltedness. Everything in the presence of His exaltedness is small and insignificant.
4. The Being for whom there is complete rule and power in the heavens and earth.

11. Al-Khaaliq, 12. Al-Baari

The creator, the one who makes perfect

Ibn Katheer rahimahullah states, “The meaning of *khalq* is to make something according to a plan and *bara'a* means to fulfill and implement what one has decided and to bring it into existence. Besides Allah Ta'ala, no one is able to always plan, give sequence to something and then have the ability to implement it and bring it into existence.”

Just as Allah Ta'ala is Al-Khaaliq, He is also Al-Baaree i.e. after the action of creating, the creation is not free from His control, but remain bound to His command.

To plan and give sequence to something is not very difficult. However, to implement and give life to it is not within the power of every one. To grant such existence is only the work of Allah Ta'ala.

In every single of Allah Ta'ala's creation, whether it be man, animals, plants, matter, heavenly bodies, or the seven heavens, perfect workmanship has been displayed.

13. Al-Musawwir

The one who shapes

Allamah Khattaabi rahimahullah states: "Al-Musawwir is that Being who has created His creation in different forms so that they can recognize each other (and differentiate between each other)." Allah Ta'ala says, "He fashioned you, then He beautified your forms."

The meaning of Al-Musawwir is the former of shapes and the Maker of forms. Allah Ta'ala has granted all of His creation special and distinctive forms and shapes. By this, they are recognized and differentiated from other objects. The heavenly and earthly creations are recognized by their distinct forms. Then the creation is divided into different types all having their own special forms. Then in one type, for example, human beings, men and women have their own forms. The form and feature of every man and woman living on the earth is so different that in spite of billions of people inhabiting the earth, every one's feature is so different that differentiation can immediately be made.

14. Al-Ghaffaar, 15. Al-Ghafoor, 16. Al-Ghaafir

The being who forgives in abundance

Some pious people have stated that Allah Ta'ala is:

1. Al-Ghaafir - After a slave makes sincere repentance, He forgives his sins and destroys all evidence of it from His files.
2. Al-Ghafoor - He makes the angels also forget his evil actions.
3. Al-Ghaffaar - He makes the person also forget that sin as if he had never perpetrated that sin.

Others have stated, “Allah Ta'ala has three attributive names:

1. Ghaafir
2. Ghafoor
3. Ghaffaar.

Three descriptive words have been used for man:

1. Zaalim
2. Zaloom
3. Zallaam.

From here, we understand that no matter what wrong man does, the forgiveness of Allah Ta'ala is present. It is only for man to ask. If man is zaalim (oppressor), then Allah Ta'ala is Ghaafir (Forgiving). If man is zaloom (great oppressor), then Allah Ta'ala is Ghafoor (All-Forgiving). If man is zallaam (very great oppressor), then Allah Ta'ala is Ghaffaar (One who forgives in great abundance).”

17. Al-Qahhaar

The one who overpowers

Al-Qahhaar is that Being under whose control and power all things existent are subservient to, and are completely without power and strength, due to being under His control. Whatever Al-Qahhaar wants from them, He makes them do.

This is manifested in different ways in the creation:

- a. Existence and non-existence of every creation is under His control.
- b. The celestial bodies are extremely huge. Allah Ta'ala keeps them in their place and does not allow them to move from their orbits.
- c. Physical bodies are generally composed of sand, water, air and fire. These four elements naturally do not like to be blended together. It is only the perfect power of Allah Ta'ala which keeps them blended so that they do not separate.
- d. Great and powerful kings have passed in history, but Allah Ta'ala's quality of subjugation made them completely helpless by sicknesses and death.

18. Al Wahhaab

The bountiful giver

Hibah in Arabic refers to making someone the owner of some item without taking any recompense. Besides Allah Ta'ala, no one else can really give a *hibah* (gift), since there are two fundamentals in gifts:

1. to make someone the owner
2. not to take any recompense.

These two qualities are impossible for a human being. Firstly, man owns nothing in reality as he is the servant of Allah Ta'ala, so how can he make someone else the owner. Secondly, whatever man does is based on some benefit, whether worldly or with regards to the hereafter. Either a person desires praise, love, honour, safety from criticism, rewards in the Hereafter or the love of Allah Ta'ala. Something is definitely desired. Nothing is done without a purpose. On the other hand, Allah Ta'ala owns everything. Therefore, He can grant ownership to whomsoever He pleases.

Secondly, Allah Ta'ala is completely independent. He is not in need of any recompense or reward. Therefore, *hibah* (giving a gift in reality) can only be the action of this Independent Being.

19. Al-Razzaaq

The provider

Allaamah Khattaabi rahimahullah said, “Al-Razzaaq is that being who has taken the responsibility of sustenance and who tends to every soul with that nourishment which will keep it in existence. His mercy and sustenance encompass all of creation. He does not single out only some for sustenance (e.g. only to a believer and not to a disbeliever, or only to a friend and not to an enemy). Allah Ta'ala sends sustenance to a weak person who has no skill and no means of livelihood as He sends to a strong and able person.

Al-Razzaaq grants two types of sustenance:

1. One sustenance is that given to the people of the world by Allah Ta'ala by means of His servants and messengers. This is: a. sustenance of the heart which is knowledge and iman (faith), and: b. sustenance provided for their bodies. This is halaal sustenance. Allah Ta'ala is Al-Razzaaq and kind on those who perform good deeds.

2. The second type is sending food into the limbs and into its passages, according to a set measure. This can be from halaal or haraam, both are sustenance. Allah Ta'ala is everyone's sustainer in this regard. He grants to all without specifying.

20. Al-Fattaah

The being who opens the doors of mercy

Fath refers to opening a door. Thus, Al-Fattaah is that Being who opens the doors of sustenance and mercy for His servants. He solves their matters of intricacies and opens avenues for them. He opens their hearts and their internal eyes, so that they can recognize the truth.

Al-Fattaah is that Being who does not close the doors of bounties due to sin and He does not halt bestowing favours on man by him forgetting Allah Ta'ala.

Al-Fattaah is that Being who opens the hearts of the believers with His recognition and He opens the doors of His forgiveness for the sinners. He solves all difficulties and problems. Al-Fattaah opens the heart for the acceptance of truth. He makes knowledge flow on the tongues.

21. Al-Aleem

The All-Knowing

Allah Ta'ala is that Being whose knowledge encompasses the outward and inward, the open and the hidden, the ecessary, probable and the impossible, the upper and the lower, the past, present and future. Allah Ta'ala has always known and will always know what has happened and what will happen. Nothing in the heavens and earth is hidden from Him. His knowledge encompasses all things, their external and internal, their intricacies, and that which is apparent in the most perfect manner. Allah Ta'ala knows whatever the hearts of His creation including those things which people want to conceal in their hearts which as yet they have not thought of.

"Verily, nothing in the earth and in the heavens is hidden away from Allah Ta'ala." (*Noble Quran, Aal-Imraan*)

"And He is Allah, in the heavens and earth (i.e. He is the only deity, master and sustainer of the whole universe). He knows that which you hide and which you make apparent and He knows that which you earn." (*Noble Quran, An'aam*)

The difference between Allah Ta'ala's knowledge and man's knowledge:

1. Allah Ta'ala's knowledge is one, in which every matter is known equally; whereas man's knowledge is different, since man is in need of different types of knowledge with regards to different things.
2. Allah Ta'ala's knowledge never changes, whilst man's knowledge is in a constant state of flux.
3. Allah Ta'ala's knowledge is intrinsic, and not acquired; whereas the knowledge of man is acquired through senses.

4. It is impossible for Allah Ta'ala's knowledge to terminate, whereas man's knowledge can terminate.
5. Allah Ta'ala's knowledge is infinite, whereas man's knowledge is finite and limited.

22. Al-Qaabidh, 23. Al-Baasit

The one who restricts, the one who expands

Mullaa Ali Qaari rahimahullah has mentioned, “Allah Ta'ala causes restriction and expansion in everything i.e. character, sustenance, outward forms and souls. When Allah Ta'ala wants to restrict something, then no power can make it expand. When He wants to make it expand, then nothing can prevent Him.” (*Mirqaat*)

It is necessary to mention these two names together, to show that Allah Ta'ala has full power over opposing forces. These two names encompass all existent things. A few examples are:

1. Sustenance - Allah Ta'ala restricts and expands sustenance for whomsoever He wishes. This is based on His divine wisdom and planning. At times, Allah Ta'ala loves a servant and knows that if he is granted more sustenance, it will lead to his destruction. Allah Ta'ala states, “If Allah expands sustenance for His servants, they would have caused oppression in the land.” (*Noble Quran, Shura*)

Imam Ahmad ibn Ishaq ibn Yahyaa Raawandi rahimahullah has so aptly stated, “How many intelligent people there are on whom the means of sustenance are straitened. And how many ignorant people there are unaware of any method of earning livelihood, whom you will see with an abundance of sustenance. This has left the minds of people amazed and it has made a knowledgeable skilled person a disbeliever.” (*Mukhtasarul-Ma'aani*)

2. Shade and light – Allah Ta'ala spreads out the shadow in the morning and gathers it till midday. Then He spreads it again till sunset.

24. Al-Khaafidh, 25. Al-Raafi

The one who lowers, the one who raises

Allamah Tibbi rahimahullah states defines Al-Khaafidh and Ar-Raafi:

1. He is that Being who raises and lowers the scales of justice.
2. He is that Being who lowers the disbelievers by humiliating and disgracing them, and He raises the believers by aiding and honouring them.
3. He lowers His enemies by distancing them from His proximity, and He raises His friends by granting them close proximity.
4. He lowers the wretched ones by misguiding them and sealing their hearts and He raises the fortunate ones by granting them guidance and the ability to follow it.

Al-Raafi is that Being who elevates whomsoever He wishes. He assists whoever He wishes and places them on the right path. He grants closeness to which ever person He desires, increases their rank and allows them to reach the rank of the close angels.

Al-Khaafidh is that Being who degrades whomsoever He wishes. He deprives whoever He wishes from success in the hereafter. He lowers the rank of whichever person He desires, and makes them reach the rank of the lowest of the low.

26. Al-Muizz, 27. Al-Mudhill

The one who honours, The one who disgraces

Al-Muizz is that Being who honours His friends by His protection, then He forgives them by His mercy, thereafter he transfers them to the house of honour i.e. Jannah (Paradise) and honours them with allowing them to see Him.

Al-Mudhill is that Being who disgraces His enemies by depriving them of His recognition and engaging them in His disobedience, thereafter He transfers them to the house of punishment i.e. Jahannam (Hell) and disgraces them by distancing Himself from them.

Ibn Abbas radhiallahu anhuma said, “According to the people of this world, honour is another name for wealth and possessions and according to Allah Ta'ala it is taqwa (consciousness of Allah Ta'ala).”

28. Al-Samee

The one who hears all

Al-Samee is All-Hearing, free from all known specifications. His hearing is not similar to the hearing of His creation. Allah Ta'ala is not in need of any limbs to hear, and His hearing encompasses the entire creation at once.

It is completely incorrect to equate Allah Ta'ala with the kings of the world. Kings need intermediaries for their subjects because they cannot listen to all the demands of all of them, and neither can every person directly speak to them. On the other hand, Allah Ta'ala's status is this that every single sound of all the humans, angels, jinns and animals in the world can be equally heard by Him just as He is listening to only one person and all else are quiet. In a hadith, it is mentioned that Allah Ta'ala even hears the sound of a black ant moving on a black stone on a dark night.

Furthermore, not every person can gain entrance to the king. However, Allah Ta'ala is such that He is closer to every person than their jugular vein.

Once the Sahabah radhiallahu anhum asked Nabi sallallahu alaihi wa sallam, "Is our Sustainer close to us that we should call out to Him softly, or is He far that we should call out to Him loudly?" The following verse was revealed, "And when My slaves ask you regarding Me (am I close or far) then (inform them that) I am close. I answer the call of the caller when he calls out to Me." (*Noble Quran, Baqarah*)

Al-Samee hears all the complaints, requests, and needs. No matter how low or foolish speech is uttered, He hears it, understands it, accepts it, and grants everyone their needs and necessities.

29. Al-Baseer

The one who sees everything

Al-Baseer is that Being who sees His servants, their conditions and their actions. Al-Baseer sees everything, even if it is fine and small. Thus, He can see the walking of a black ant on a dark night on a black stone, and He can see what is below the seven earths just as He can see what is above the seven heavens. He sees the flowing of food in the limbs, and He sees the whiteness of the veins very clearly. He sees the deceit of the eyes which occurs from the corners, and He similarly sees the whirling of the eyes.

The sight of Al-Baseer is perfect. He is not in need of eyes to see, His sight encompasses every atom in the universe, and is so perfect that it is impossible to be any better.

30. Al-Hakam

The one whose decision is decisive

Only that Being can pass true, perfect decisions who is seeing, hearing, has knowledge, is aware, and has all the other lofty qualities attributed to Allah Ta'ala. Whoever does not possess these qualities will not be referred to as Al-Hakam.

Allah Ta'ala is Al-Hakam (judge and decider) between His servants in this world and the hereafter in outward and inward matters. Allah Ta'ala is Al-Hakam in that things which He has commanded and in whatever decisions He has passed regarding His creation whether it be verbally or by action.

Allah Ta'ala is that Being who has created all creation, then with perfect wisdom He placed them on different ranks. Everything, according to their abilities, has been bestowed with different specialties and strengths.

He has stipulated the different forms of life and death. Without any doubt, Al-Hakam has this right in His creation that due to His power, all-encompassing knowledge, and perfect wisdom, He can make whatever He wants, for whosoever He wants, in whatever condition He wishes, either halaal (permissible) or haraam (impermissible).

“He cannot be questioned regarding that which He has done, and the creation will be questioned.” (*Noble Quran, Ambiyaa*)

31. Al-Adl

The one who is full of justice

The literal meaning of Al-Adl is equality. Due to this, judges passing decisions fairly in litigations and court-cases are also called *adl* (just). Therefore, *adl* means to do that action with any person according to what he is worthy of without any excess or deficiency. The scales of justice and fairness must be so fairly balanced that the deepest love and the worst enmity also should not allow the scales of justice to tilt.

All these qualities are found in Allah Ta'ala. He is an embodiment of justice and fairness.

Two things are necessary for fairness and justice.

1. To be so powerful that none can raise his head against this person's decision.
2. To be wise so that one can judge after weighing the matter correctly with wisdom and intelligence, so that he does not give any decision out-of-place.

Allah Ta'ala is Aziz (the All-Powerful) and Hakeem (the All-Wise) and He alone can deliver complete and equitable justice.

Allah Ta'ala's whip is silent. Many times, He punishes the oppressors in such a way that even though others do not perceive this punishment, the oppressor knows well that he is receiving punishment for his deeds and he has come under the seizure of Al-Adl. This is because in his heart, a certain prick of conscience remains with him all the time which does not leave him at any time. He tries to divert and amuse himself, but his heart is not entertained. This is also one type of divine punishment.

32. Al-Lateef

The extremely kind

Al-Lateef is that Being who deals kindly with His servants i.e. He showers kindness onto them in such ways which they don't even know, and He creates such means for their needs and works which they can never imagine.

“Allah is very kind to His servants. He grants sustenance to whomsoever He wishes and He is All-Powerful, All-Mighty.” (*Noble Quran, Shura*)

Abdullah Ibn Abbas radhiallahu anhuma translates Lateef as *Hafee* which means kind.

Ikramah radhiallahu anhu translates it as *Baar* which means the bestower of favors.

Muqaatil rahimahuallah has stated that Allah is benevolent to all of His servants so much so that in this world, He rains down His favours on disbelievers and sinners also. The favours and grace of Allah Ta'ala upon His servants are of countless forms.

33. Al-Khabeer

Fully aware of everything

The knowledge of everything, whether near or far, hidden or visible, in light or in darkness, in the heavens or on earth, on the top of mountains or in the depths of the ocean, is known by Al-Khabeer.

Al-Khabeer is that Being from whom no concealed matter is hidden. Nothing in His kingdom and rule moves, no atom is in motion or remains stationary and no person is peaceful or agitated except that its knowledge is with Him.

Al-Khabeer has the same meaning as Al-Aleem (the All-Knowing). However, when knowledge is attributed to hidden matters, it is referred to as *Khabrah* and the Being who possesses knowledge of these hidden matters is called Al-Khabeer.

Our intentions and determinations, thoughts and considerations, movements and actions are in His knowledge. He even hears and sees the secrets of our life in solitude. He is aware of the intentions and the desires of our hearts.

Every particle, even equal to a mustard seed, is in the knowledge of Al-Khabeer. When man does good or evil, then this is seen by Al-Khabeer. These actions will definitely be brought on the Day of Judgement for recompense.

One means of recognising our Creator, Allah Ta'ala is through His beautiful names. From these names we learn the beautiful qualities of Allah Ta'ala. The more one learns about Allah Ta'ala, the more his love for Allah Ta'ala will increase.

This book covers the first 33 names of Allah Ta'ala in an attempt to introduce the topic in an easy-to-read manner. There is no limit to recognising Allah Ta'ala and this book is a mere starting point in this quest.

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